

of Beaton, had been deprived of his office, and imprisoned as a Protestant and a supporter of the English alliance. After his release he had taken refuge in the castle of St Andrews, and it was whilst lying in durance in Rouen palace, in expiation of his association with the St Andrews rebels, that he wrote his treatise and sent it to Knox. To Knox its teaching appealed so forcibly that he sent it with a commendatory epistle and a digest of contents to his old hearers at St Andrews. The views of the relations of ruler and subject, to which Balnaves gave expression in this work, may therefore be regarded as substantially those of Knox at this period, viz., in 1548. In reverence for the supreme power they resemble very closely those of Luther, of whom Balnaves would seem to have been an enthusiastic follower. In 1548, then, Knox was ready to subscribe to the following translation of Luther's view of the duty of obedience to the civil power: "Your duetie is, to honour al men, love brotherly fellowship, feare God, and honour the king; be obedient to him, not onely for feare and dreadour of his ire, but also for hurting of your conscience, because it is the will of God, in all things not repugning to his command. Give to thy prince and superior his duetie; or whatever he chargeth you with concerning temporall riches; inquire not the cause, for that pertaineth not to thy vocation. Hee is thy head, whom thou shouldst obey; transgress not his lawes ; be not a revenger of thy owne cause, for that is as much as to usurpe his office: so thou walkest not aright in thy vocation. Looke not to his faultes or vices, or to thy owne. Disobey him not; howbeit he bee evil and doe the wrong (which becommeth him not of his office), grudge not thereat, but pray for him, and commit thy cause to God. Be not a perturber of the commonweale, but live with thy neighbour at rest and quietnesse, every one supporting others as members of one body."

Ten years later, *i.e.*, in 1558, Knox had a different political gospel to send to " the nobilitie, estates, and commonaltie of the realme." In this message he emphasises the duty of resistance to kings who dishonour God and oppress His people. It is the duty of the Estates of the realm to take a firm stand against an ungodly, oppressive ruler, and in this manifesto there is more affinity to Calvin than to Luther.